

THE NEW TESTAMENT

The 1917 Scofield Study Bible

Page-by-page Accurate and Authentic Scans

This Version of Scofield had Nothing to do with Westcott & Hort.

FHA Scrivener and John Burgon were also published by Oxford, a historically protestant university. Westcott and Hort, Tischendorf and Nestle entered into alliances documented elsewhere. The KJV and Geneva Bible were based on the accurate Koine Greek Textus Receptus.

20 seconds for Fellow Christians -

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has been released so that we are able
to learn more about you through authentic versions .

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Please give them rest, funds, spiritual protection,
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Help them to have all the resources, books,
places, strength and the time that they
ask for, in order to be able
to keep working for You. Help them have plenty of gas for
their car, and food to have real strength.

I pray that you would encourage them and
that you protect them physically and
spiritually, and the work & ministry that
they are engaged in. Help *those in this book and help ministry*
to want to know and love you and your Word **more** every day.

I pray *that you would protect them from* the Spiritual
or other Forces that could harm them or their work and projects,
or slow them down. Please help them to find Godly friends who
are eager and able to help. Provide stable transportation
for their consistent use. Give them rest and strength.

**And Lord, help
and expedite
their other
projects
also !!!**

Remind me to pray for them often as this
will help and encourage them.

Please give them your wisdom and
understanding so they can better follow you,
and I ask you to do all
these things in the name of Jesus, Amen,

THE JEWISH-CHRISTIAN EPISTLES.

IN Hebrews, James, First and Second Peter, and Jude we have a group of inspired writings differing in important respects from Paul's Epistles. But this difference is in no sense one of conflict. All present the same Christ, the same salvation, the same morality. The difference is one of extension, of development. The Jewish-Christian writings deal with the elementary and foundational things of the Gospel, while to Paul were given the revelations concerning the church, her place in the counsels of God, and the calling and hope of the believer as vitally united to Christ in the one body.

The other characteristic difference is that while Paul has in view the body of true believers, who are therefore assuredly saved, the Judæo-Christian writers view the church as a professing body in which, during this age, the wheat and tares are mingled (Mt. 13. 24-30). Their writings, therefore, abound in warnings calculated to arouse and alarm the mere professor. A word of caution is, however, needful at this point. The persons warned are neither mere hypocrites, nor mere formalists. So far as they have gone their experiences are perfectly genuine. It is said of the supposed persons in Heb. 6. 4-9 that they had been "enlightened," and the same word is used in Heb. 10. 32, translated "illuminated." They are said, too, to have "tasted" of the heavenly gift, and again a word importing reality is used, for it occurs in Heb. 2. 9 of the death of Christ. The true point of the divine solicitude is expressed in verses 1 and 2. It is that they shall go on. They have made a real beginning, but it is not said of them that they have faith, and it is said (verse 9) that "things that accompany salvation" are "better." This fear lest beginners will "come short" is the theme of Heb. 3. 7-4. 3. The men in Mt. 7. 21-23 are not conscious hypocrites—they are utterly surprised at their exclusion. Characteristic contrasts are, Heb. 6. 4-6 with Rom. 8. 29-39; 2 Pet. 1. 10 with Phil. 1. 6. In this respect these Epistles group with Mt. 13.-23.; Acts 2.-9. The two Epistles of Peter, however, are less Jewish and more truly catholic than the other Jewish-Christian writings. He addresses, in his first Epistle, neither Jews as such, nor even Christian Jews of Jerusalem, or Judæa, but of the dispersion; while Second Peter is not distinctively Jewish at all.

HOW TO USE THE SUBJECT REFERENCES.

THE subject references lead the reader from the first clear mention of a great truth to the last. The first and last references (in parenthesis) are repeated each time, so that wherever a reader comes upon a subject he may recur to the first reference and follow the subject, or turn at once to the Summary at the last reference.

ILLUSTRATION

(at Mark 1. 1.)

<i>b Gospel.</i> vs.1, 14,15; Mk. 8.35. (Gen. 12.1-3; Rev. 14.6.)

Here *Gospel* is the subject; vs. 1, 14, 15 show where it is at that particular place; Mk. 8. 35 is the next reference in the chain, and the references in parenthesis are the first and last.

THE EPISTLE OF PAUL THE APOSTLE TO THE

1 1]

HEBREWS.

[1 5

WRITER. The authorship of Hebrews has been in controversy from the earliest times. The book is anonymous, but the reference in 2 Pet. 3. 15 seems conclusive that Paul was the writer. See also Heb. 13. 23. All agree that, whether by Paul or another, the point of view is Pauline. We undoubtedly have here the method of Paul's synagogue addresses. No book of Scripture more fully authenticates itself as inspired.

Date. From internal evidence it is clear that Hebrews was written before the destruction of the Temple, A.D. 70 (cf. 10. 11).

Theme. The doctrinal passages reveal the purpose of the book. It was written with a twofold intent: (1) To confirm Jewish Christians by showing that Judaism had come to an end through the fulfilment by Christ of the whole purpose of the law; and (2) the hortatory passages show that the writer had in view the danger ever present to Jewish professed believers of either lapsing back into Judaism, or of pausing short of true faith in Jesus Christ. It is clear from the Acts that even the strongest of the believers in Palestine were held to a strange mingling of Judaism and Christianity (e.g. Acts 21. 18-24), and that snare would be especially apt to entangle professed Christians amongst the Jews of the dispersion.

The key-word is "better." Hebrews is a series of contrasts between the good things of Judaism and the better things of Christ. Christ is "better" than angels, than Moses, than Joshua, than Aaron, and the New Covenant than the Mosaic Covenant. Church truth does not appear, the ground of gathering only being stated (13. 13). The whole sphere of Christian profession is before the writer; hence exhortations necessary to warn and alarm a mere professor.

Hebrews is in six divisions, but these include five parenthetical passages of exhortation. I. The great salvation, 1. 1-2. 18 (2. 1-4, parenthetical). II. The rest of God, 3. 1-4. 16 (all parenthetical). III. Our great High Priest, 5. 1-8. 6 (5. 11-6. 12, parenthetical). IV. The new covenant and the heavenly sanctuary, 8. 7-10. 39 (10. 26-39, parenthetical). V. The superiority of the faith-way, 11. 1-40. VI. The worship and walk of the believer-priest, 12. 1-13. 25 (12. 3-17, parenthetical).

<i>His</i> CHAPTER 1.	A.D. 64.	
Part I. The great salvation (Heb. 1. 1-2. 18).	<i>a</i> in many parts and in many ways.	3 Who being the ^d brightness of <i>his</i> glory, and the ^e express image of his person, and upholding all things by the word of his power, when he
(1) <i>The Son better than the prophets.</i>	<i>b</i> lit. in Son. <i>c</i> ages.	had by himself purged our sins, ^f sat down ^g on the right hand of the Majesty on high;
G OD, who ^a at sundry times and in divers manners spake in time past unto the fathers by the prophets,	<i>d</i> effulgence. <i>e</i> expression of his substance. <i>f</i> sat himself down.	(2) <i>The Son better than the angels.</i>
2 Hath in these last days spoken unto us ^b by <i>his</i> Son, whom he hath appointed heir of all things, by whom also ^c he made the worlds;	<i>g</i> Eph. 1. 20, 21.	4 Being made so much better than the ¹ angels, as he hath by inheritance obtained a more excellent name than they. 5 For unto which of the angels

¹ Angel, Summary: Angel, "messenger," is used of God, of men, and of an order of created spiritual beings whose chief attributes are strength and wisdom (2 Sam. 14. 20; Psa. 103. 20; 104. 4). In the O.T. the expression "the angel of the LORD" (sometimes "of God") usually implies the presence of Deity in angelic form (Gen. 16. 1-13; 21. 17-19; 22. 11-16; 31. 11-13; Ex. 3. 2-4; Jud. 2. 1; 6. 12-16; 13. 3-22). See Mal. 3. 1, *note*. The word angel is used of men in Lk. 7. 24; Jas. 2. 25; Rev. 1. 20; 2. 1, 8, 12, 18; 3. 1, 7, 14. In Rev. 8. 3-5 Christ is evidently meant. Sometimes angel is used of the spirit of man (Mt. 18. 10; Acts 12. 15). Though angels are spirits (Psa. 104. 4; Heb. 1. 14), power is given them to become visible in the semblance of human form (Gen. 19. 1, cf. v. 5; Ex. 3. 2; Num. 22. 22-31; Jud. 2. 1; 6. 11, 22; 13. 3, 6; 1 Chr. 21. 16, 20; Mt. 1. 20; Lk. 1. 26; John 20. 12; Acts 7. 30; 12. 7, 8, etc.). The word is always

said he at any time, Thou art my Son, this day have I begotten thee? And again, ^bI will be to him a Father, and he shall be to me a Son?

6 And again, when he ^cbringeth in the firstbegotten into the ^dworld, he saith, ^eAnd let all the angels of God worship him.

7 And of the angels he saith, Who maketh his angels spirits, and his ministers a flame of fire.

8 But unto the Son he saith, Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of thy kingdom.

9 Thou hast loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows.

10 And, ^fThou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands:

11 They shall perish; but thou remainest; and they all shall wax old as doth a garment;

12 And as a vesture shalt thou fold them up, and they shall be changed: but thou art the same, and thy years shall not fail.

13 But to which of the angels said he at any time, Sit on my right

A.D. 64.

^a Psa. 2.7.

^b 2 Sam. 7.14.

^c Or, bringeth back.

^d *oikoumene* = inhabited earth.

^e Deut. 32.43, Septuagint.

^f Psa. 104.4.

^g vs. 8,9; Psa. 45.6,7.

^h uprightness.

ⁱ 1 John 3.7, note.

^j lawlessness. See Rom. 3.23, note.

^k vs. 10-12; Psa. 102.25-27.

^l Psa. 110.1.

^m Rom. 1.16, note.

ⁿ slip away from them.

^o Sin. Rom. 3.23, note.

^p Holy Spirit. Heb. 3.7. (Mt. 1.18; Acts 2.4.)

^q *oikoumene* = inhabited earth.

hand, until I make thine enemies thy footstool?

14 Are they not all ministering spirits, sent forth to minister for them who shall be heirs of ^rsalvation?

CHAPTER 2 (Warning) (Parenthesis: hearers warned.)

THEREFORE we ought to give the more earnest heed to the things which we have heard, lest at any time we should ^slet them slip.

2 For if the word spoken by angels was steadfast, and every ^ttransgression and ^udisobedience received a just recompense of reward;

3 How shall we escape, if we neglect so great ^vsalvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him;

4 God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the ^wHoly Ghost, according to his own will?

(3) *The earth to be put under the man Christ Jesus.*

5 For unto the angels hath he not put in subjection the ^xworld to come, whereof we speak.

6 But one in a certain place tes-

used in the masculine gender, though sex, in the human sense, is never ascribed to angels (Mt. 22. 30; Mk. 12. 25). They are exceedingly numerous (Mt. 26. 53; Heb. 12. 22; Rev. 5. 11; Psa. 68. 17). Their power is inconceivable (2 Ki. 19. 35). Their place is about the throne of God (Rev. 5. 11; 7. 11). Their relation to the believer is that of "ministering spirits, sent forth to minister for them who shall be heirs of salvation," and this ministry has reference largely to the *physical* safety and well-being of believers (1 Ki. 19. 5; Psa. 34. 7; 91. 11; Dan. 6. 22; Mt. 2. 13, 19; 4. 11; Lk. 22. 43; Acts 5. 19; 12. 7-10). From Heb. 1. 14, with Mt. 18. 10; Psa. 91. 11, it would seem that this care for the heirs of salvation begins in infancy and continues through life. The angels observe us (1 Cor. 4. 9; Eph. 3. 10; Eccl. 5. 6), a fact which should influence conduct. They receive departing saints (Lk. 16. 22). Man is made "a little lower than the angels," and in incarnation Christ took "for a little" (time) this lower place (Psa. 8. 4, 5; Heb. 2. 6, 9) that He might lift the believer into His own sphere above angels (Heb. 2. 9, 10). The angels are to accompany Christ in His second advent (Mt. 25. 31). To them will be committed the preparation of the judgment of the nations (see Mt. 13. 30, 39, 41, 42; 25. 32, note). The kingdom-age is not to be subject to angels, but to Christ and those for whom He was made a little lower than the angels (Heb. 2. 5). An archangel, Michael, is mentioned as having a particular relation to Israel and to the resurrections (Dan. 10. 13, 21; 12. 1, 2; Jude 9; 1 Thes. 4. 16). The only other angel whose name is revealed, Gabriel, was employed in the most distinguished services (Dan. 8. 16; 9. 21; Lk. 1. 19, 26).

Fallen angels. Two classes of these are mentioned: (1) "The angels which kept not their first estate [place], but left their own habitation," are "chained under darkness," awaiting judgment (2 Pet. 2. 4; Jude 6; 1 Cor. 6. 3; John 5. 22). See Gen. 6. 4, note. (2) The angels who have Satan (Gen. 3. 1; Rev. 20. 10, note) as leader. The origin of these is nowhere explicitly revealed. They may be identical with the demons (Mt. 7. 22, note). For Satan and his angels everlasting fire is prepared (Mt. 25. 41; Rev. 20. 10).

tified, saying, "What is man, that thou art mindful of him? or the son of man, that thou visitest him?"

7 Thou madest him a little lower than the angels; thou crownedst him with glory and honour, and didst set him over the works of thy hands:

8 Thou hast put all things in subjection under his feet. For in that he put all in subjection under him, he left nothing *that is* not put under him. But now we see not yet all things put under him.

(4) *Jesus, made for a little time lower than the angels, dies for man that he may lift men above angels into the family of God.*

9 But we see Jesus, who was made ^aa little lower than the angels for the suffering of death, crowned with glory and honour; that he by the ^cgrace of God should taste death for every man.

10 For it became him, for whom *are* all things, and by whom *are* all things, in bringing many sons unto glory, to make the ^dcaptain of their salvation perfect through sufferings.

11 For both he that ^esanctifieth and they who are sanctified *are* all of one: for which cause he is not ashamed to call them brethren,

12 Saying, ^fI will declare thy name unto my brethren, in the midst of the ^gchurch will I sing praise unto thee.

13 And again, ^hI will put my trust in him. And again, Behold I and the children which ⁱGod hath given me.

14 Forasmuch then as the children are partakers of flesh and blood, he also himself likewise ^jtook part of the same; that through death he might ^kdestroy him that had the power of death, that is, ^lthe devil;

15 And deliver them who through fear of death were all their lifetime subject to bondage.

16 For verily ^mhe took not on *him* the nature of angels; but he took on *him* the seed of Abraham.

17 Wherefore in all things it be-
hoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things ⁿpertaining to God, to make ^oreconciliation for the sins of the people.

18 For in that he himself hath suffered being ^ptempted, he is able to succour them that are tempted.

A.D. 64.

* vs. 6-8; Psa. 8.4-6.

b Or, for a little, i.e. little time.

c Grace (in salu.). Heb. 10.29.

(Rom. 3.24; John 1.17, note.)

d leader, or, originator, i.e. one who initiates and carries through.

Trans. author in Heb. 12.2.

e Sanctify, holy (persons)

(N. T.). Heb. 3.1.

(Mt. 4.5; Rev. 22.11.)

f Psa. 22.22.

g Church (true)

1 Thes. 4.16, 17.

(Mt. 16.18; Heb. 12.23.)

h Isa. 8.17.

Septuagint.

i Jehovah.

Isa. 8.18.

Septuagint.

j The word trans. took part is not the same as that trans. partakers, but implies taking part in something outside one's self.

k bring to naught.

l Satan. Jas. 4.7.

(Gen. 3.1; Rev. 20.10.)

m not of angels doth he take hold, but he taketh hold of.

Cf. Isa. 41.9.

Septuagint.

n gr. hilaskomai, propitiation.

See Rom. 3.25, note.

o Temptation.

Heb. 3.8, 9. (Gen. 3.1; Jas. 1.14.)

p Sanctify, holy (persons)

(N. T.). Heb. 10.14, 29. (Mt. 4.5; Rev. 22.11.)

q companions; the same word trans. fellows in Heb. 1.9.

r confession.

Num. 12.7.

s Zech. 6.12, 13.

Num. 12.7.

t Deut. 18.15, 19.

u Holy Spirit.

Heb. 6.4. (Mt. 1.18; Acts 2.4.)

v vs. 7-11; Psa. 95.7-11.

w Temptation.

vs. 8, 9; Heb. 4.15. (Gen. 3.1; Jas. 1.14.)

x Sin. Rom. 3.23, note.

y Psa. 95.7, 8.

CHAPTER 3.

Part II. Parenthetic: The rest of God (Heb. 3. 1-4. 16).

(1) *Christ the Son better than Moses the Servant.*

WHEREFORE, ^hholy brethren, ⁱpartakers of the heavenly calling, consider the Apostle and High Priest of our profession. Christ Jesus;

2 Who was faithful to him that appointed him, as also ^jMoses was faithful in all his house.

3 For this man was counted worthy of more glory than Moses, inasmuch as he who hath ^kbuilt the house hath more honour than the house.

4 For every house is built by some man; but he that built all things is God.

5 And ^l"Moses verily was faithful in all his house, as a servant, for a ^mtestimony of those things which were to be spoken after;

6 But Christ as a son over his own house; whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end.

(2) *Exhortation: the generation that came out of Egypt did not enter the Canaan-rest because of unbelief.*

7 Wherefore (as the ⁿHoly Ghost saith, ^oTo day if ye will hear his voice,

8 Harden not your hearts, as in the provocation, in the day of temptation in the wilderness:

9 When your fathers ^ptempted me, proved me, and saw my works forty years.

10 Wherefore I was grieved with that generation, and said, They do ^qalways err in their heart; and ^rthey have not known my ways.

11 So I swear in my wrath, They shall not enter into my rest.)

12 Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God.

13 But exhort one another daily, while it is called To day; lest any of you be hardened through the deceitfulness of ^ssin.

14 For we are made ^tpartakers of Christ, if we hold the beginning of our confidence stedfast unto the end;

15 While it is said, ^uTo day if ye

will hear his voice, harden not your hearts, as in the provocation.

16 For some, when they had heard, did provoke: howbeit not all that came out of Egypt by Moses.

17 But with whom was he grieved forty years? *was it* not with them that had *sinned*, whose carcases fell in the wilderness?

18 And to whom sware he that they should not enter into his rest, but to them that believed not?

19 So we see that they could not enter in because of unbelief.

CHAPTER 4.

(3) *But there is a better rest for the believer, of which God's creation-rest is the type.*

LET us therefore fear, lest, a promise being left us of entering into his rest, any of you should seem to come short of it.

2 For unto us was the *gospel* preached, as well as unto them: but the word preached did not profit them, not being mixed with *faith* in them that heard it.

3 For we which have believed do enter into rest, as he said, *As I have sworn in my wrath, if they shall enter into my rest: although the works were finished from the foundation of the world.*

4 For he spake in a certain place of the seventh day on this wise, And *God* did rest the seventh day from all his works.

5 And in this place again, If they shall enter into my rest.

6 Seeing therefore it remaineth that some must enter therein, and they to whom *it* was first preached entered not in because of unbelief:

7 Again, he limiteth a certain day, saying in David, To day, after so long a time; as it is *said*, To day if ye will hear his voice, harden not your hearts.

8 For if *Jesus* had given them rest, then would he not afterward have spoken of another day.

(4) *The believer rests in a perfect work of redemption, as God rested from a perfect work of creation.*

9 There remaineth therefore a *rest* to the people of God.

10 For he that is entered into his rest, he also hath ceased from his own works, as God *did* from his.

A.D. 64.

a *Sin. Rom.*
3.23, note.

b *Gospel.*
1 Pet.1.12,
25. (Gen.12.
1-3; Rev.
14.6.)

c *Faith.*
Heb.10.22,
38. (Gen.
3.20; Heb.11.
39.)

d *Psa.95.11.*

e *i.e. earth.*

f *Gen.2.2.*

g *Or, the gospel.*

h *Psa.95.7,8.*

i *Joshua.*

j *Or, keeping of a sabbath.*

k *2 Pet.1.10.*

l *Heb.10.38.*

m *Or, disobedience.*

n *Isa.49.2.*

o *living and operative.*

p *Prov.15.11.*

q *Heb.9.12,24.*

r *Heb.10.23.*

s *confession.*

t *Hos.11.8.*

u *Temptation.*
Heb.11.37.
(Gen.3.1;
Jas.1.14.)

v *apart from sin.*

w *Sin. Rom.*
3.23, note.

x *Grace (imparted).*
Heb.12.15,
28. (Rom.
6.1; 2 Pet.
3.18.)

y *for seasonable help.*

z *clothed with.*

a *Ex.28.1;*
Num.16.40.

b *Psa.2.7.*

11 *Let us labour therefore to enter into that rest, lest any man fall after the same example of unbelief.*

12 *For the word of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart.*

13 Neither is there any creature that is not manifest in his sight: but all things are *naked* and opened unto the eyes of him with whom we have to do.

(5) *The believer is kept in perfect rest by mercy and grace, through the Son of God.*

14 Seeing then that we have a great high priest, that is *passed* into the heavens, Jesus the Son of God, *let us hold fast our profession.*

15 For we have not a high priest which cannot be *touched* with the feeling of our infirmities; but was in all points *tempted* like as we are, *yet* without *sin*.

16 Let us therefore *come boldly* unto the *throne of grace, that we may obtain mercy, and find grace to help in time of need.*

CHAPTER 5.

Part III. *Our great High Priest*
(Heb. 5. 1-8. 6).

(1) *The office of high priest.*

FOR every high priest taken from among men is ordained for men in things *pertaining* to God, that he may offer both gifts and sacrifices for *sins*:

2 Who can have compassion on the ignorant, and on them that are out of the way; for that he himself also is *compassed* with infirmity.

3 And by reason hereof he ought, as for the people, so also for himself, to offer for *sins*.

4 And no man taketh this honour unto himself, but he that is called of God, as was *Aaron*.

(2) *Christ a high priest after the order of Melchisedec.*

5 So also Christ glorified not himself to be made an high priest; but he that said unto him, *Thou art my Son, to day have I begotten thee.*

6 As he saith also in another

place, "Thou art a priest for ever after the order of ¹Melchisedec.

7 Who in the days of his flesh, when he had offered up ^bprayers and supplications with strong crying and tears unto him that was able to save him ^dfrom death, and was heard ^ein that he ^ffeared;

8 Though he were a Son, yet learned he ^gobedience by the things which he suffered;

9 And ^hbeing made perfect, he became the author of eternal ⁱsalvation unto all them that obey him;

10 ^jCalled of God an high priest after the order of Melchisedec.

(Parenthetic: appeal and warning, to 6. 12.)

11 Of whom we have many things to say, and hard to be uttered, seeing ye are dull of hearing.

12 For when for the time ye ought to be teachers, ye have need that one teach you again which ^{be} the first principles of the oracles of God; and are become such as have need of ^kmilk, and not of strong meat.

13 For every one that useth milk is ^lunskilful in the word of righteousness: for he is a babe.

14 But strong meat belongeth to them that are of full age, ^{even} those who by reason of use have their senses exercised to discern both good and evil.

CHAPTER 6.

THEREFORE leaving the ^mprinciples of the doctrine of Christ, let us go on unto ⁿperfection; not laying again ^othe foundation of ^prepentance from ^qdead works, and of faith toward God,

2 Of the doctrine of ^rbaptisms, and of laying on of hands, and of

A.D. 64.

a vs. 5, 6; Psa. 110. 4.

b Mt. 26. 39, 44.

c Mt. 26. 53.

d out of.

e because of

f his piety.

g Psa. 19. 9,

note.

h Phil. 2. 8.

i Heb. 2. 10.

j Rom. 1. 16,

note.

k ^lsaluted.

l 1 Cor. 3. 1-3.

m hath no

experience.

n word of the

beginning of

the Christ.

o Mt. 5. 48,

note.

p a.

q Repentance.

vs. 1, 6; Heb.

6. 6. (Mt. 3.

2; Acts 17.

30.)

r Heb. 9. 14.

s Acts 19. 4, 5.

t Acts 17. 31.

u Apostasy.

vs. 1, 6;

Heb. 10. 26-

31. (Lk. 18.

8; 2 Tim. 3.

1-8.)

v Gr. *meto-*

chous, going

along with.

w Holy Spirit.

Heb. 9. 14.

(Mt. 1. 18;

Acts 2. 4.)

x i.e. age.

y Repentance.

Heb. 12. 17.

(Mt. 3. 2;

Acts 17. 30.)

z Psa. 65. 10.

a Rom. 1. 16,

note.

b Mt. 25. 40.

c Assurance.

Heb. 7. 25.

(Isa. 32. 17;

Jude 1.)

d imitators.

^eresurrection of the dead, and of eternal judgment.

3 And this will we do, if God permit.

4 ^fFor it is ^gimpossible for those who were once enlightened, and have tasted of the heavenly gift, and were made ^hpartakers of the ⁱHoly Ghost,

5 And have tasted the good word of God, and the powers of the ^jworld to come,

6 If they shall fall away, to renew them again unto ^krepentance; seeing they crucify to themselves the Son of God afresh, and put ^lhim to an open shame.

7 For the earth which drinketh in the rain that cometh oft upon it, and bringeth forth herbs meet for them by whom it is dressed, receiveth ^mblessing from God:

8 But that which beareth thorns and briers is rejected, and is ⁿnigh unto cursing; whose end is to be burned.

9 But, beloved, we are persuaded better things of you, and things that accompany ^osalvation, though we thus speak.

10 ^pFor God is not unrighteous to forget your work and labour of love, which ye have shewed toward his name, in that ye have ministered to the saints, and do minister.

11 And we desire that every one of you do shew the ^qsame diligence to the full ^rassurance of hope unto the end:

12 That ye be not slothful, but ^sfollowers of them who through faith and patience inherit the promises.

Part III Resumed. (3) *Our High Priest within the veil assures our coming there too.*

13 For when God made promise to Abraham, because he could

¹ See Gen. 14. 18, *note*. Melchisedec was a suitable type of Christ as High Priest, because: (1) he was a king-priest (Gen. 14. 18 with Zech. 6. 12, 13); (2) his name means, "my king is righteous" (cf. Isa. 11. 5), and he was king of Salem (i.e. "peace," cf. Isa. 11. 6-9); (3) he had no (recorded) "beginning of days" (cf. John 1. 1), nor "end of life" (cf. Rom. 6. 9; Heb. 7. 23-25); nor (4) was he made a high priest by human appointment (Psa. 110. 4). But the contrast between the high priesthood of Melchisedec and Aaron is only as to *person*, "*order*" (or appointment), and *duration*. In His work Christ follows the Aaronic pattern, the "shadow" of which Christ was the substance (Heb. 8. 1-6; 9. 1-28).

² Heb. 6. 4-8 presents the case of Jewish professed believers who halt short of faith in Christ after advancing to the very threshold of salvation, even "going along with" the Holy Spirit in His work of enlightenment and conviction (John 16. 8-10). It is not said that they had faith. This supposed person is like the spies at Kadesh-barnea (Deut. 1. 19-26) who saw the land and had the very fruit of it in their hands, and yet turned back.

swear by no greater, he sware by himself,

14 Saying, "Surely blessing I will bless thee, and multiplying I will multiply thee.

15 And so, after he had patiently endured, he obtained the promise.

16 For men verily swear by the greater: and an oath for confirmation is to them an end of all strife.

17 Wherein God, willing more abundantly to shew unto the ^bheirs of promise the immutability of his counsel, ^cconfirmed it by an oath:

18 That by two immutable things, in which it was impossible for God to lie, we might have a strong ^dconsolation, who have fled for refuge to lay hold upon the hope set before us:

19 Which *hope* we have as an anchor of the soul, both sure and stedfast, and which entereth into that ^ewithin the veil;

20 ^fWhither the forerunner is for us entered, even Jesus, made an high priest for ever after the order of ^gMelchisedec.

CHAPTER 7.

The Melchisedec high priesthood resumed.

(4) *The historic Melchisedec a type of Christ.*

FOR this Melchisedec, king of Salem, priest of the most high ^hGod, who met Abraham returning from the slaughter of the kings, and blessed him;

2 To whom also Abraham gave a tenth part of all; first being by interpretation King of righteousness, and after that also King of Salem, which is, King of peace;

3 Without father, without mother, without ⁱdescent, having neither beginning of days, nor end of life; but made like unto the Son of God; abideth a priest continually.

(5) *Melchisedec high priesthood greater than the Aaronic.*

(a) *Because Aaron in Abraham paid Melchisedec tithes.*

4 Now consider how great this man was, unto whom even the patriarch Abraham gave the tenth of the spoils.

5 And verily they that are of the ^jsons of Levi, who receive the office of the priesthood, have a commandment to take tithes of the people according to the law, that is, of

A.D. 64.

^a Gen.22.16, 17.

^b Heb.11.9; Rom.8.17.

^c intervened by, or, interposed himself.

^d encouragement.

^e Lev.16.15.

^f Heb.4.14.

^g Psa.110.4.

^h Most high God. Gen.14.18.

ⁱ genealogy.

^j Num.18.21, 26.

^k pedigree.

^l Gen.14.20.

^m Heb.5.6; Rev.1.18.

ⁿ vs.18,19; Heb.8.7; Gal.2.21.

^o hath been attached to the service of.

^p Gen.49.8,10.

^q fleshly, i.e. addressed to the carnal or natural man. Cf. Heb.9.10.

^r of indissoluble life.

^s Life (eternal). vs.3,16; Jas.1.12.

(Mt.7.14; Rev.22.19.)

^t Psa.110.4.

^u setting aside.

^v For the law perfected nothing, but it was the bringer in of a better hope.

^w Law (of Moses). Heb.8.10.

(Ex.19.1; Gal.3.1-29.)

^x Mt.5.48, note.

^y Rom.5.2.

^z Psa.110.4.

their brethren, though they come out of the loins of Abraham:

6 But he whose ^kdescent is not counted from them ^lreceived tithes of Abraham, and blessed him that had the promises.

7 And without all contradiction the less is blessed of the better.

8 And here men that die receive tithes; but there he *receiveth them*, of ^mwhom it is witnessed that he liveth.

9 And as I may so say, Levi also, who receiveth tithes, payed tithes in Abraham.

10 For he was yet in the loins of his father, when Melchisedec met him.

(b) *Because the Aaronic priesthood made nothing perfect.*

11 "If therefore perfection were by the Levitical priesthood, (for under it the people received the law,) what further need was *there* that another priest should rise after the order of Melchisedec, and not be called after the order of Aaron?

12 For the priesthood being changed, there is made of necessity a change also of the law.

13 For he of whom these things are spoken pertaineth to another tribe, of which no man ^ogave attendance at the altar.

14 For *it is* ^pevident that our Lord sprang out of Juda; of which tribe Moses spake nothing concerning priesthood.

15 And it is yet far more evident: for that after the similitude of Melchisedec there *ariseth* another priest,

16 Who is made, not after the law of a ^qcarnal commandment, but after the power ^rof an ^sendless life.

17 For he testifieth, Thou *art* a priest for ever after the order of ^tMelchisedec.

18 For there is verily a ^u"disannulling of the commandment going before for the weakness and unprofitableness thereof.

19 ^v"For the ^wlaw made nothing ^xperfect, but the bringing in of a better hope *did*; by the ^ywhich we draw nigh unto God.

20 And inasmuch as not without an oath *he was made priest*:

21 (For those priests were made without an oath; but this with an oath by him that said unto him, ^z"The Lord sware and will not repent, Thou *art* a priest for ever after the order of Melchisedec:)

22 By so much was Jesus made a surety of a better testament.

(c) *Because the Aaronic priests died: Christ ever liveth.*

23 And they truly were many priests, because they were not suffered to continue by reason of death:

24 But this man, because he continueth ever, hath an unchangeable priesthood.

25 Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them.

26 For such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens;

27 Who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's: for this he did once, when he offered up himself.

28 For the law maketh men high priests which have infirmity; but the word of the oath, which was since the law, maketh the Son, who is consecrated for evermore.

CHAPTER 8.

(d) *Because the Aaronic priests served the shadows of which Christ serves the realities.*

NOW of the things which we have spoken this is the sum: We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens;

2 A minister of the sanctuary, and

A.D. 64.

a covenant.

b Jude 24.

c Rom. 1.16, note.

d completely.

e Assurance. Heb. 8.10-13. (Isa. 32.17; Jude 1.)

f Sin. Rom. 3.23, note.

g Sacrifice (of Christ). Heb. 9.11-15, 22, 26. (Gen. 4.4; Heb. 10.18.)

h perfected.

i Or, holy things.

j Heb. 10.21; 1 Tim. 3.15.

k serve the representation and.

l oracularly told.

m Ex. 25.40.

n Or, testament.

o Ex. 3.8; 19.5.

p Jehovah. vs. 8-12; Jer. 31.31-34.

q consummate, or, perfect.

r Covenant (new). (Isa. 61.8.)

s The Eight Covenants. (Gen. 1.28.)

of the true tabernacle, which the Lord pitched, and not man.

3 For every high priest is ordained to offer gifts and sacrifices: wherefore it is of necessity that this man have somewhat also to offer.

4 For if he were on earth, he should not be a priest, seeing that there are priests that offer gifts according to the law:

5 Who serve unto the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle: for, "See, saith he, that thou make all things according to the pattern shewed to thee in the mount."

(e) *Because Christ mediates a better covenant.*

6 But now hath he obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises.

Part IV. The new covenant better than the old (Heb. 8.7-10.39).

7 For if that first covenant had been faultless, then should no place have been sought for the second.

8 For finding fault with them, he saith, Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah:

9 Not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; because they continued

1 The New Covenant, Summary: (1) "Better" than the Mosaic Covenant, not morally, but efficaciously (Heb. 7. 19; Rom. 8. 3, 4). (2) Established on "better" (i.e. unconditional) promises. In the Mosaic Covenant God said, "If ye will" (Ex. 19. 5); in the New Covenant He says, "I will" (Heb. 8. 10, 12). (3) Under the Mosaic Covenant obedience sprang from fear (Heb. 2. 2; 12. 25-27); under the New from a willing heart and mind (v. 10). (4) The New Covenant secures the personal revelation of the Lord to every believer (v. 11); (5) the complete oblivion of sins (v. 12; Heb. 10. 17; cf. Heb. 10. 3); (6) rests upon an accomplished redemption (Mt. 26. 27, 28; 1 Cor. 11. 25; Heb. 9. 11, 12, 18-23); (7) and secures the perpetuity, future conversion, and blessing of Israel (Jer. 31. 31-40; see also "Kingdom (O.T.)," and 2 Sam. 7. 8-17). The New Covenant is the eighth, thus speaking of resurrection and of eternal completeness.

2 I. The Eight Covenants, Summary: (1) The Edenic Covenant (Gen. 1. 26-28, note) conditioned the life of man in innocency. (2) The Adamic Covenant (Gen. 3. 14-19, note) conditions the life of fallen man and gives promise of a Redeemer. (3) The Noahic Covenant (Gen. 9. 1, note) establishes the principle of human government. (4) The Abrahamic Covenant (Gen. 15. 18, note) founds the nation of Israel, and confirms, with specific additions, the Adamic promise of redemption. (5) The Mosaic Covenant (Ex. 19. 25, note) condemns all men, "for that all have sinned." (6) The Palestinian Covenant (Deut. 28-30. 3, note) secures the final restoration and conversion of Israel. (7) The Davidic Covenant (2 Sam. 7. 8-17, note) establishes the perpetuity of the Davidic family (fulfilled in Christ, Mt. 1. 1;

not in my covenant, and I regarded them not, saith the Lord.

10 For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people:

11 And they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest.

12 For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more.

13 In that he saith, A new covenant, he hath made the first old. Now that which decayeth and waxeth old is ready to vanish away.

CHAPTER 9.

(1) *The ordinances and sanctuary of the old covenant were mere types.*

THEN verily the first covenant had also ordinances of divine service, and a worldly sanctuary.

2 For there was a tabernacle made; the first, wherein was the candlestick, and the table, and the shewbread; which is called the sanctuary.

3 And after the second veil, the tabernacle which is called the holiest of all;

4 Which had the golden censer, and the ark of the covenant overlaid round about with gold, wherein was the golden pot that had manna, and Aaron's rod that

A.D. 64.

a Jehovah. Jer. 31.33.

b Law (of Moses). Heb. 10.28. (Ex. 19.1; Gal. 3.1-29.)

c Assurance. vs. 10-13; Heb. 9.26. (Isa. 32.17; Jude 1.)

d Jer. 31.33.

e Jehovah. Jer. 31.34.

f Gr. hileos propitiuous. See 1 John 2.2; Rom. 3.25, note.

g Sin. Rom. 3.23, note

h lawlessnesses.

i grows old and aged is near to disappearing.

j an earthly.

k Ex. 25.30, note.

l holy.

m Holy of holies.

n Lev. 16.12.

o Ex. 25.10.

p Ex. 16.33.

q Num. 17.10.

r Ex. 34.29; Deut. 10.2,5.

s Gr. hilasterion, place of propitiation. See 1 John 2.2; Rom. 3.25, note.

t in detail.

u i.e. sins of ignorance.

v as yet had its standing.

w Mt. 5.48, note.

x fleshly. Cf. Heb. 7.16.

y selling things right.

z Heb. 10.1; Eph. 1.3,11.

a creation.

b Pet. 1.18,19.

c Sanctify, holy (things) (N.T.). vs. 12,24,25;

d 2 Pet. 1.18. (Mt. 4.5; Rev. 22.11.)

budded, and the tables of the covenant,

5 And over it the cherubims of glory shadowing the mercyseat; of which we cannot now speak particularly

6 Now when these things were thus ordained, the priests went always into the first tabernacle, accomplishing the service of God.

7 But into the second went the high priest alone once every year, not without blood, which he offered for himself, and for the errors of the people:

8 The Holy Ghost thus signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing:

9 Which was a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience:

10 Which stood only in meats and drinks, and divers washings, and carnal ordinances, imposed on them until the time of reformation.

(2) *The sanctuary, and sacrifice of the new covenant are realities.*

11 But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building:

12 Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us.

13 For if the blood of bulls and of

Lk. 1. 31-33; Rom. 1. 3), and of the Davidic kingdom, over Israel and over the whole earth; to be fulfilled in and by Christ (2 Sam. 7. 8-17; Zech. 12. 8; Lk. 1. 31-33; Acts 15. 14-17; 1 Cor. 15. 24). (8) The New Covenant rests upon the sacrifice of Christ, and secures the eternal blessedness, under the Abrahamic Covenant (Gal. 3. 13-29), of all who believe. It is absolutely unconditional, and, since no responsibility is by it committed to man, it is final and irreversible.

II. The relation of Christ to the eight covenants is as follows: (1) To the Edenic Covenant, Christ, as the "second Man," the "last Adam" (1 Cor. 15. 45-47), takes the place over all things which the first Adam lost (Col. 2. 10; Heb. 2. 7-8). (2) He is the "Seed of the woman" of the Adamic Covenant (Gen. 3. 15; John 12. 31; 1 John 3. 8; Gal. 4. 4; Rev. 20. 10), and fulfilled its conditions of toil (Mk. 6. 3) and obedience. (3) As the greatest son of Shem, in Him was fulfilled supremely the promise to Shem in the Noahic Covenant (Gen. 9. 1, note; Col. 2. 9). (4) He is the "Seed to whom the promises were made" in the Abrahamic Covenant; the son of Abraham obedient unto death (Gen. 22. 18; Gal. 3. 16; Phil. 2. 8). (5) He lived sinlessly under the Mosaic Covenant and bore for us its curse (Gal. 3. 10-13). (6) He lived obediently as a Jew in the land under the Palestinian Covenant, and will yet perform its gracious promises (Deut. 28.-30. 1-9). (7) He is the "Seed," "Heir," and "King" under the Davidic Covenant (Mt. 1. 1; Lk. 1. 31-33). (8) His sacrifice is the foundation of the New Covenant (Mt. 26. 28; 1 Cor. 11. 25).

goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh:

14 How much more shall the blood of Christ, who through the ^aeternal Spirit offered himself without spot to God, purge your conscience from dead works to ^bserve the living God?

15 And for this cause he is the mediator of the new ^ctestament, that ^dby means of death, for the redemption of the ^etransgressions that were under the first testament, they which are called might receive the promise of eternal inheritance.

(3) *The new covenant is also the last will and testament of Christ, sealed by his blood.*

16 For where a testament is, there must also of necessity ^abe the death of the testator.

17 For a testament is of force after men are dead: otherwise it is of no strength at all while the testator liveth.

18 Whereupon neither the first testament was ^bdedicated without blood.

19 For when Moses had spoken every precept to all the people according to the law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book, and all the people,

20 Saying, This is the blood ^jof the testament which ^kGod hath enjoined unto you.

21 Moreover he sprinkled with blood both the tabernacle, and all the vessels of the ministry

22 And almost all things are by the law purged with blood; and without shedding of blood is no ^mremission.

(4) *The heavenly sanctuary purged with a better sacrifice (Lev 16. 33).*

23 It was therefore necessary

A.D. 64.

^a Holy Spirit.

Heb. 10. 15,

29. (Mt. 1. 18;

Acts 2. 4.)

^b worship.

^c covenant.

^d Sacrifice (of

Christ). vs.

11-15, 22, 26;

Heb. 11. 4

(Gen. 4. 4;

Heb. 10. 18.)

^e Rom. 3. 24,

note.

^f Sin. Rom. 3.

23, note.

^g Or, be

brought in.

^h inaugurated.

ⁱ Lev. 14. 16.

^j Mt. 26. 28.

^k Jehovah.

Ex. 24. 8.

^l Ex. 29. 12, 36.

^m Forgiveness.

Mt. 26. 28.

(Lev. 4. 20;

Mt. 26. 28.)

ⁿ representations.

^o Rom. 8. 34.

^p not his own.

^q consummation

of the

ages.

^r Assurance.

Heb. 10. 16-

18, 22. (Isa. 32.

17; Jude 1.)

^s Sin. Rom. 3.

23, note.

^t Death

(physical).

(Gen. 3. 19.)

^u Judgments

(the seven).

Heb. 12. 5-11.

(2 Sam. 7. 14;

Rev. 20. 12.)

^v Day of judgment.

2 Pet. 2. 9

(Mt. 10.

15; Rev. 20.

11.)

^w Or, apart

from.

^x Rom. 1. 16,

note.

^y Mt. 5. 48,

note.

that the ^apatterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these.

24 For Christ is not entered into the holy places ^bmade with hands, which are the figures of the true; but into heaven itself, now to ^cappear in the presence of God for us:

(5) *The one sacrifice of the new covenant is better than the many sacrifices of the old.*

25 Nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood ^dof others;

26 For then must he often have suffered since the foundation of the world: but now ^eonce in the end of the world hath he appeared ^fto put away ^gsin by the sacrifice of himself.

27 And as it is appointed unto men ^honce to ⁱdie, but ^jafter this ^kthe judgment:

28 So Christ was once offered to bear the ^lsins of many; and unto them that look for him shall he appear the second time ^mwithout sin unto ⁿsalvation.

CHAPTER 10.

FOR the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto ^aperfect.

2 For then would they not have ceased to be offered? because that the worshippers once purged should have had no more conscience of ^bsins.

3 But in those sacrifices there is a remembrance again made of ^csins every year.

¹ Death, physical, Summary: (1) Physical death is a consequence of sin (Gen. 3. 19), and the universality of death proves the universality of sin (Rom. 5. 12-14). (2) Physical death affects the body only, and is neither cessation of life nor of consciousness (Hab. 2. 5, note; Lk. 16. 23, note; Rev. 6. 9, 10). (3) All physical death ends in the resurrection of the body. See "Resurrection" (Job 19. 25; 1 Cor. 15. 52, note). (4) Because physical death is a consequence of sin, it is not inevitable to the redeemed (Gen. 5. 24; 1 Cor. 15. 51, 52; 1 Thes. 4. 15-17). (5) Physical death has for the believer a peculiar qualification. It is called "sleep," because his body may be "awakened" at any moment (Phil. 3. 20, 21; 1 Thes. 4. 14-18). (6) The soul and spirit live, independently of the death of the body, which is described as a "tabernacle" (tent), in which the "I" dwells, and which may be put off (2 Cor. 5. 1-8; cf. 1 Cor. 15. 42-44; 2 Pet. 1. 13-15). (7) At the believer's death he is "clothed upon" with a "house from heaven" pending the resurrection of the "earthly house," and is at once "with the Lord" (2 Cor. 5. 1-8; Phil. 1. 23; Lk. 23. 43). As to the death of Christ, see Mt. 27. 50, note.

4 For it is not possible that the blood of bulls and of goats should take away ^asins.

5 Wherefore when he cometh into the ^bworld, he saith, ^cSacrifice and offering thou wouldest not, but a ^dbody hast thou prepared me:

6 In burnt-offerings and sacrifices for ^esin thou hast had no pleasure.

7 Then said I, Lo, I come (in the volume of the book it is written of me,) to do thy will, O ^fGod.

8 Above when he said, Sacrifice and offering and burnt-offerings and offering for ^gsin thou wouldest not, neither hadst pleasure therein; which are offered by the law;

9 Then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second.

10 By the which will ^hwe are ⁱsanctified through the offering of the body of Jesus Christ once for all.

11 And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away ^jsins:

12 But this man, after he had offered one ^ksacrifice for sins ^lfor ever, sat down ^mon the right hand of God.

13 From henceforth expecting till his enemies be made his footstool.

14 For by one offering he hath ⁿperfected for ever ^othem that are sanctified.

15 Whereof the ^pHoly Ghost also is a witness to us: for after that he had said before,

16 This is the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them;

A.D. 64.

a Sin. Rom. 3,

23, note.

b kosmos

(Mt. 4.8) =

mankind.

c vs. 5, 7;

d Psa. 40. 6-8.

e Psa. 40. 8.

f v. 14.

g Sacrifice

(of Christ).

(Gen. 4.4.)

h sat down in

perpetuity.

i vs. 12, 13;

j Psa. 110. 1.

k Mt. 5. 48,

note.

l v. 10.

m Holy Spirit.

vs. 15, 29;

n Jas. 4. 5.

(Mt. 1. 18;

Acts 2. 4.)

o Jehovah. vs.

16, 17; Jer.

31. 33, 34.

p Sin. Rom. 3.

23, note.

q Heb. 9. 2, 12.

r John 14. 6;

Heb. 7. 24.

s dedicated.

t Assurance.

vs. 16-18, 22;

u 1 Pet. 3. 18.

(Isa. 52. 17;

Jude 1.)

v Faith. vs. 22,

38; Heb. 12. 2.

(Gen. 3. 20;

Heb. 11. 39.)

w confession of the hope.

x 1 Thes. 5. 24.

y Mt. 10. 32.

z encourage-

ing.

a Mt. 24.

b 2 Pet. 2. 20, 21.

c Law (of

Moses). Jas.

2. 10. (Ex.

19. 1; Gal. 3.

1-29.)

17 And their ^asins and iniquities will I remember no more.

18 Now where remission of these is, there is no more ^boffering for ^csin.

(6) *The believer worships in the holiest.*

19 Having therefore, brethren, boldness to enter into the ^dholiest by the blood of Jesus,

20 By a new and ^eliving way, which he hath ^fconsecrated for us, through the veil, that is to say, his flesh;

21 And having an high priest over the house of God;

22 Let us draw near with a true heart in full ^gassurance of ^hfaith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.

23 Let us hold fast the ⁱprofession of our faith without wavering; (for ^jhe is faithful that promised;)

24 And let us consider one another to provoke unto love and to good works:

25 Not forsaking the assembling of ourselves together, ^kas the manner of some is; but ^lexhorting one another: and so much the more, ^mas ye see the day approaching.

(Parenthetic: *The wavering warned: the Jewish sacrifices had lost their efficacy; it is Christ or judgment.*)

26 For if we ⁿsin ^owilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins.

27 But a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries.

28 He that despised ^pMoses' law

¹ Cf. Psa. 40. 6; the rule, applicable to *all* modifications of the form of quotations in the N.T. from O.T. writings, is that the divine Author of both Testaments is perfectly free, in using an earlier statement, to recast the mere literary form of it. The variant form will be found invariably to give the deeper meaning of the earlier statement.

² Sacrifice, Summary: (1) The first intimation of sacrifice is Gen. 3. 21, the "coats of skins" having obviously come from slain animals. The first clear *instance* of sacrifice is Gen. 4. 4, explained in Heb. 11. 4. Abel's righteousness was the result of his sacrifice, not of his character. (2) Before the giving of the law the head of the family was the family priest. By the law an order of priests was established who alone could offer sacrifices. Those sacrifices were "shadows," types, expressing variously the guilt and need of the offerer in reference to God, and all pointing to Christ and fulfilled in Him. (3) As foreshadowed by the types and explained by the N.T., the sacrifice of Christ is *penal* (Gal. 3. 13; 2 Cor. 5. 21); *substitutional* (Lev. 1. 4; Isa. 53. 5, 6; 2 Cor. 5. 21; 1 Pet. 2. 24); *voluntary* (Gen. 22. 9; John 10. 18); *redemptive* (Gal. 3. 13; Eph. 1. 7; 1 Cor. 6. 20); *propitiatory* (Rom. 3. 25); *reconciling* (2 Cor. 5. 18, 19; Col. 1. 21, 22); *efficacious* (John 12. 32, 33; Rom. 5. 9, 10; 2 Cor. 5. 21; Eph. 2. 13; Heb. 9. 11, 12, 26; 10. 10-17; 1 John 1. 7; Rev. 1. 5); and *revelatory* (John 3. 16; 1 John 4. 9, 10).

died without mercy under two or three witnesses:

29 ^oOf how much sorer punishment, suppose ye, shall he be thought worthy, ^owho hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, ^oan unholy thing, and hath done despite unto the ^oSpirit of grace?

30 For we know him that hath said, Vengeance *belongeth* unto me, I will recompense, saith the Lord. And again, The Lord shall judge his people.

31 *It* is a fearful thing to fall into the hands of the living God.

32 But call to remembrance the former days, in which, after ye were illuminated, ye endured a great fight of afflictions;

33 Partly, whilst ye were made a gazingstock both by reproaches and afflictions; and partly, whilst ye became companions of them that were so used.

34 For ye had compassion of me in my bonds, and took joyfully the spoiling of your goods, knowing ^oin yourselves that ye have ^oin heaven a better and an enduring substance.

35 Cast not away therefore your confidence, which hath great recompence of reward.

36 For ye have need of patience, that, ^oafter ye have done the will of God, ye might receive the promise.

37 For yet a little while, and he that shall come ^owill come, and will not tarry.

38 Now the ^ojust shall live by faith; but if *any man* draw back, my soul shall have no pleasure in him.

39 But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul.

CHAPTER 11.

Part V. The superiority of the faith way (Heb. 11. 1-40).

(1) The sphere of faith.

NOW faith is the ^osubstance of things hoped for, the ^oevidence of things not seen.

2 For by it the elders obtained a good report.

3 Through faith we understand that the ^oworlds were framed by the word of God, so that things which are seen were not made of things which do appear.

A.D. 64.

^a Heb. 2.3.

^b Apostasy.

2 Pet. 2.1-3.
(Lk. 18.8;
2 Tim. 3.1-8.)

^c Sanctify,
holy (per-
sons) (N.T.).

vs. 10, 14, 29;
Heb. 13.12.
(Mt. 4.5;
Rev. 22.11.)

^d Gr. a com-
mon thing.

^e Grace (in
salv.). 1 Pet.
1.10, 13.

(Rom. 3.24;
John 1.17,
note.)

^f Jehovah.
Deut. 32.35,
36.

^g that ye have
for your-
selves.

^h Lk. 12.33.

ⁱ Lk. 21.19.

^j Christ (Sec-
ond Advent).
2 Pet. 3.3, 4.
(Deut. 30.3;
Acts 1.9-11.)

^k Heb. 2.3, 4.

^l substanti-
ating.

^m conviction.

ⁿ ages were
planned.

^o Sacrifice (of
Christ).

Heb. 13.11,
12. (Gen. 4.4;
Heb. 10.18.)

^p vs. 4, 7. See
Rom. 10.10,
note.

^q Gen. 5.22, 24.

^r had pleased.

^s Rewards.
Jas. 1.12.

(Dan. 12.3;
1 Cor. 3.14.)

^t Gen. 6.14, 22.

^u Rom. 1.16,
note.

^v kosmos
(Mt. 4.8) =
mankind.

^w Gen. 12.1, 4.

^x Gen. 13.3, 18.

^y tents.

^z waited for.

^a architect
and builder.

^b Gen. 21.1, 2.

^c Gen. 22.17.

^d Gen. 3.15;
12.7.

^e i.e. acted
upon them.

(2) Instances of faith: Abel.

4 By faith Abel offered unto God a more excellent ^osacrifice than Cain, by which he obtained witness that he was ^orighteous, God testifying of his gifts: and by it he being dead yet speaketh.

Enoch.

5 By faith ^oEnoch was translated that he should not see death; and was not found, because God had translated him: for before his translation he had this testimony, that he ^opleased God.

6 But without faith *it* is impossible to please *him*: for he that cometh to God must believe that he is, and *that* he is a ^orewarder of them that diligently seek him.

Noah.

7 By faith ^oNoah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the ^osaving of his house; by the which he condemned the ^oworld, and became heir of the righteousness which is by faith.

Abraham and Sara.

8 By faith ^oAbraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went.

9 By faith he sojourned in the land of promise, as *in* a strange country, ^odwelling in ^otabernacles with Isaac and Jacob, the heirs with him of the same promise:

10 For he ^olooked for a city which hath foundations, whose ^obuilder and maker is God.

11 Through faith also ^oSara herself received strength to conceive seed, and was delivered of a child when she was past age, because she judged him faithful who had promised.

12 Therefore sprang there even of one, and him as good as dead, so *many* as the ^ostars of the sky in multitude, and as the sand which is by the sea shore innumerable.

13 These all died in faith, not having received the ^opromises, but having seen them afar off, and were persuaded of *them*, and embraced *them*, and ^oconfessed that they were strangers and pilgrims on the earth.

14 For they that say such things declare plainly that they seek a country.

15 And truly, if they had been mindful of ^athat country from whence they came out, they might have had opportunity to have returned.

16 But now they desire a better country, that is, an heavenly: wherefore God is not ashamed to be called their God: for he hath prepared for them a city.

17 By faith Abraham, when he was ^btried, offered up Isaac: and he that had received the promises offered up his only begotten son.

18 ^cOf whom it was said, ^dThat in Isaac shall thy seed be called:

19 Accounting that God was able to raise ^ehim up, ^eeven from the dead; from whence also he received ^fhim in a figure.

Isaac and Jacob.

20 By faith ^gIsaac blessed Jacob and Esau concerning things to come.

21 By faith Jacob, when he was a dying, blessed both the sons of Joseph; and worshipped, ^hleaning upon the top of his staff.

Joseph.

22 By faith ⁱJoseph, when he died, made mention of the departing of the children of Israel; and gave commandment concerning his bones.

Moses and his parents.

23 By faith Moses, when he was born, was hid three months of his parents, because they saw ^jhe was a proper child; and they were not afraid of the king's ^kcommandment.

24 By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter;

25 Choosing rather to suffer affliction with the people of God, ^lthan to enjoy the pleasures of ^msin for a season;

26 Esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompence ⁿof the reward.

27 By faith he forsook Egypt, not fearing the wrath of the king: for he endured, as seeing him who is invisible.

28 Through faith he kept the

A.D. 64.

^a Gen. 11. 31.

^b Gen. 22. 1;

Jas. 2. 21.

^c Or, to.

^d Gen. 21. 12.

^e Resurrection.

Rev. 20. 4. 5.

(Job 19. 25;

1 Cor. 15. 52.)

^f Gen. 22. 4;

Mt. 20. 19.

^g Gen. 27. 27.

^h Gen. 47. 31.

ⁱ Gen. 50. 24, 25.

^j the child

was beautiful.

^k Ex. 1. 16; 2. 2.

^l Separation.

Heb. 13. 10-14.

(Gen. 12. 1;

2 Cor. 6. 14-17.)

^m Sin. Rom. 3.

23. note.

ⁿ Omit of the

reward.

^o Ex. 12. 21.

^p Ex. 14. 13;

Jas. 5. 15, 16;

Jude 5.

^q Josh. 6. 12, 20.

^r Josh. 6. 23;

Jas. 2. 25.

^s Jud. 6. 11.

^t Jud. 4. 6.

^u Jud. 15. 16.

^v Jud. 11. 32.

^w 1 Sam. 7. 9.

^x 1 John 3. 7,

note.

^y 1 Ki. 17. 22;

2 Ki. 4. 35.

^z vs. 24, 26.

^a Temptation.

1 Pet. 1. 6.

(Gen. 3. 1;

Jas. 1. 14.)

^b evil treated.

^c kosmos

(Mt. 4. 8) =

mankind.

^d Faith.

(Gen. 3. 20.)

^qpassover, and the sprinkling of blood, lest he that destroyed the firstborn should touch them.

29 ^rBy faith they passed through the Red sea as by dry land: which the Egyptians assaying to do were drowned.

Joshua and Israel.

30 By faith the walls of ^sJericho fell down, after they were compassed about seven days.

Rahab.

31 By faith the harlot ^tRahab perished not with them that believed not, when she had received the spies with peace.

The many heroes of faith.

32 And what shall I more say? for the time would fail me to tell of ^uGedeon, and of ^vBarak, and of ^wSamson, and of ^xJephthae; of David also, and ^ySamuel, and of the prophets:

33 Who through faith subdued kingdoms, wrought ^zrighteousness, obtained promises, stopped the mouths of lions,

34 Quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens.

35 Women ^areceived their dead raised to life again: and others were tortured, not ^baccepting deliverance; that they might obtain a better resurrection:

36 And others had trial of ^ccruel mockings—and scourgings, yea, moreover of bonds and imprisonment:

37 They were stoned, they were sawn asunder, were ^dtempted, were slain with the sword: they wandered about in sheepskins and goatskins; being destitute, afflicted, ^etortured;

38 (Of whom the ^fworld was not worthy:) they wandered in deserts, and in mountains, and in dens and caves of the earth.

39 And these all, having obtained a good report through ^gfaith, received not the promise:

¹ The essence of faith consists in receiving what God has revealed, and may be defined as that trust in the God of the Scriptures and in Jesus Christ whom He hath sent, which receives Him as Saviour and Lord, and impels to loving obedience and good works (John 1. 12; Jas. 2. 14-26). The particular uses of faith give rise to its secondary definitions: (1) For salvation, faith is personal trust, apart from meritorious works, in the Lord Jesus Christ, as delivered for our offences and raised again for our justification (Rom. 4. 5, 23-25). (2) As used in prayer, faith is the "confidence that we have in him, that if we ask anything according to his will, he

40 God having provided some better thing for us, that they without us should not be made perfect.

CHAPTER 12.

Part VI. The walk and worship of the believer-priest (Heb. 12. 1-13. 25).

(1) *Jesus the example.*

WHEREFORE seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us,

2 Looking unto Jesus the ^dauthor and ^efinisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God.

(Parenthetic (to v. 17): (a) *The Father's chastening.*)

3 For ^econsider him that endured such contradiction of ^hsinners against himself, lest ye be wearied and faint in your minds.

4 Ye have not yet resisted unto blood, striving against ^hsin.

5 And ye have forgotten the exhortation which speaketh unto you as unto ^hchildren. My son, despise not thou the chastening of the ^hLord, nor faint when thou art rebuked of him:

6 For whom the ^hLord loveth he chasteneth, and scourgeth every son whom he receiveth.

7 If ye endure chastening, God dealeth with you as with sons; for what ^hson is he whom the father chasteneth not?

8 But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons.

9 Furthermore we have had fathers of our flesh which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits, and live?

10 For they verily for a few days chastened us ^mafter their own

A.D. 64.

a Mt. 5.48, note.

b 1 Pet. 5.7.

c Omit the.

d leader, or, originator. See Heb. 2. 10, ref.

e perfecter.

f Faith. Jas. 2. 17, 18, 20. (Gen. 3.20; Heb. 11.39.)

g consider well, i.e. weigh so as to judge its value.

h Sin. Rom. 3. 23, note.

i sons.

j Jehovah. Prov. 3.11, 12.

k Jehovah. Prov. 3.12.

l Prov. 13.24.

m Or, as seemed good or meet to them.

n Judgments (the seven). 1 Pet. 2.24. (2 Sam. 7.14; Rev. 20.12.)

o 1 John 3.7, note.

p Isa. 35.3.

q failing.

r Or, even.

s Gal. 6.1.

t Psal. 34.14.

u watching lest there be any one who lacks the grace of God.

v 1 Cor. 6.13, 18.

w Gen. 25.33.

x Repentance. 2 Pet. 3.9. (Mt. 3.2; Acts 17.30.)

y i.e. the blessing.

z Ex. 19.12.

a Ex. 20.18, 19.

pleasure; but he for our profit, that we might be partakers of his holiness.

11 Now no ^hchastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby.

12 Wherefore ^hlift up the hands which hang down, and the feeble knees;

13 And make ^hstraight paths for your feet, lest that which is lame be turned out of the way; but let it rather be healed.

14 Follow ^hpeace with all men, and holiness, without which no man shall see the Lord:

15 ^hLooking diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled;

(b) *Esau a warning to professors lest they miss the priesthood.* (Cf. Gen. 25. 31, note.)

16 Lest there be any ^hfornicator, or profane person, as Esau, ^wwho for one morsel of meat sold his birthright.

17 For ye know how that afterward, when he would have inherited the blessing, he was rejected: for he found no place of ^hrepentance, though he sought ^hit carefully with tears.

(2) *The believer-priest does not come to Mount Sinai.*

18 For ye are not come unto the ^hmount that might be touched, and that burned with fire, nor unto blackness, and darkness, and tempest,

19 And the sound of a trumpet, and the voice of words; which ^hvoice they that heard intreated that the word should not be spoken to them any more:

20 (For they could not endure that which was commanded, And if so much as a beast touch the mountain, it shall be stoned, or thrust through with a dart:

21 And so terrible was the sight, that Moses said, I exceedingly fear and quake:)

heareth us" (1 John 5. 14, 15). (3) As used in reference to unseen things of which Scripture speaks, faith "gives substance" to them, so that we act upon the conviction of their reality (Heb. 11. 1-3). (4) As a working principle in life, the uses of faith are illustrated in Heb. 11. 1-39.

22 But ye are ^acome unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to ^ban innumerable company of ^cangels,

23 To the general assembly ^dand ^echurch of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made ^fperfect,

24 And to Jesus the ^gmediator of the new covenant, and to ^hthe blood of sprinkling, that speaketh better things than *that of Abel*.

(3) Warnings and instructions.

25 ⁱSee that ye refuse not him that speaketh. For if they escaped not who refused him that spake on earth, much more *shall not we escape*, if we turn away from him that speaketh from heaven:

26 Whose voice then shook the earth: but now he hath promised, saying, ^jYet once more I shake not the earth only, but also heaven.

27 And this word, Yet once more, signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain.

28 Wherefore we receiving a kingdom which cannot be ^kmoved, let us ^lhave ^mgrace, whereby we may serve God acceptably with reverence and godly fear:

29 For our God *is a consuming fire*.

CHAPTER 13.

LET brotherly love continue.

2 Be not forgetful to entertain strangers: for thereby some have entertained ⁿangels unawares.

3 Remember them that are in ^obonds, as bound with them; and them which suffer adversity, as being yourselves also in the body.

4 ^pMarriage is honourable in all, and the bed undefiled: but whoremongers and adulterers God will judge.

5 ^qLet your conversation be without ^rcovetousness; and ^sbe content with such things as ye have: for

A.D. 64.

^a Phil. 3.20.
^b myriads of angels, the universal gathering.

^c Heb. 1.4, note.
^d Church (true).

^e (Mt. 16.18.)
^f Mt. 5.48, note.

^g Heb. 8.6.
^h Ex. 24.8.

ⁱ Acts 13.46.
^j Hag. 2.6.

^k shaken.
^l hold fast.

^m Grace (imparted). vs. 15, 28; Heb. 13.

ⁿ 9. (Rom. 6.1; 2 Pet. 3.18.)

^o Mt. 25.36.

^p Prov. 5.18-23.

^q love of money.

^r himself.

^s Deut. 31.6.

^t Psal. 118.6.

^u your guides.

^v Lit. considering the issue of the conversation of whom, imitate the faith.

^w to the ages [to come].

^x Grace (imparted). Jas. 4.6. (Rom. 6.1; 2 Pet. 3.18.)

^y Sanctify, holy (persons) (N.T.).

^z 1 Pet. 1.15, 16. (Mt. 4.5; Rev. 22.11.)

^{aa} Sacrifice (of Christ).

^{ab} 1 Pet. 1.18, 19. (Gen. 4.4; Heb. 10.18.)

^{ac} Acts 5.41.

^{ad} abiding.

^{ae} Separation. vs. 10-14; 1 John 2.15-17. (Gen. 12.1; 2 Cor. 6.14-17.)

^{af} the coming one.

^{ag} Sacrifice (the believer-priest's). vs. 15, 16; 1 Pet. 2.5. (Gen. 4.4; Heb. 10.18.)

^{ah} Or, share what you have with others. Cf. Rom. 12.13; Gal. 6.6.

^{ai} Phil. 4.18.

^{aj} guide you.

^{ak} Ezk. 3.17.

^{al} he hath said, ^{am}I will never leave thee, nor forsake thee.

6 So that we may boldly say, ^{an}The Lord is my helper, and I will not fear what man shall do unto me.

7 Remember ^{ao}them which have the rule over you, who have spoken unto you the word of God: ^{ap}whose faith follow, considering the end of ^{aq}their conversation.

8 Jesus Christ the same yesterday, and to day, and ^{ar}for ever.

9 Be not carried about with divers and strange doctrines. For it is a good thing that the heart be established ^{as}with grace; not with meats, which have not profited them that have been occupied therein.

(4) Christian separation and worship.

10 We have an altar, whereof they have no right to eat which serve the tabernacle.

11 For the bodies of those beasts, whose blood is brought into the sanctuary by the high priest for sin, are burned without the camp.

12 Wherefore Jesus also, that he might ^{at}sanctify the people ^{au}with his own blood, suffered without the gate.

13 Let us go forth therefore unto him without the camp, ^{av}bearing his reproach. *Jesus*

14 For here have we no ^{aw}continuing city, but ^{ax}we seek ^{ay}one to come.

(5) The believer-priest's sacrifice.

15 By him therefore let us offer the ^{az}sacrifice of praise to God continually; that is, the fruit of ^{ba}our lips giving thanks to his name.

16 But to do good and to ^{bb}communicate forget not: for with such ^{bc}sacrifices God is well pleased:

(6) The believer-priest's obedience.

17 Obey them that ^{bd}have the rule over you, and submit yourselves: for they ^{be}watch for your souls, as ^{bf}they that must give account, that they may do it with joy, and not with grief: for that is unprofitable for you.

¹ Church (true), Summary: The true church, composed of the whole number of regenerate persons from Pentecost to the first resurrection (1 Cor. 15. 52), united together and to Christ by the baptism with the Holy Spirit (1 Cor. 12. 12, 13), is the body of Christ of which He is the Head (Eph. 1. 22, 23). As such, it is a holy temple for the habitation of God through the Spirit (Eph. 2. 21, 22); is "one flesh" with Christ (Eph. 5. 30, 31); and espoused to Him as a chaste virgin to one husband (2 Cor. 11. 2-4).

Conclusion: the apostolic benediction.

18 Pray for us: for we trust we have a good ^aconscience, in all things willing to live honestly.

19 But I beseech *you* the rather to do this, that I may be restored to you the sooner.

20 ^bNow the ^cGod of peace, that brought again ^dfrom the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant,

21 Make you ^eperfect in every good work to do his will, working

A.D. 64.

a Acts 24.16.

b Bible prayers (N.T.). Rev. 22.20. (Mt. 6. 9; Rev. 22.20.)

c Rom. 5.1, 2, 10.

d from among.

e eternal.

f perfect you.

g Mt. 5.48, note.

h guide you.

in you that which is wellpleasing in his sight, through Jesus Christ; to whom be glory for ever and ever. Amen.

22 And I beseech you, brethren, suffer the word of exhortation: for I have written a letter unto you in few words.

23 Know ye that *our* brother Timothy is set at liberty; with whom, if he come shortly, I will see you.

24 Salute all them that ^hhave the rule over you, and all the saints. They of Italy salute you.

25 Grace be with you all. Amen.

END OF

With My Whole Heart - With all my heart

"with my whole heart"

If we truly expect God to respond to us, we must be willing to make the commitment to Him **with our whole heart.**

This means making a commitment to Him with our ENTIRE, or ALL of our heart. Many people do not want to be **truly** committed to God. They simply want God to rescue them at that moment, so that they can continue to ignore Him and refuse to do what they should. God knows those who ask help sincerely and those who do not. God knows each of our thoughts. God knows our true intentions, the intentions we consciously admit to, and the intentions we may not want to admit to. God knows us better than we know ourselves. When we are truly and honestly and sincerely praying to find God, and wanting Him with all of our heart, or with our whole heart, THAT is when God DOES respond.

What should people do if they cannot make this commitment to God, or if they are afraid to do this ?
Pray :

Lord God, I do not know you well enough, please help me to know you better, and please help me to understand you. Change my desire to serve you and help me to want to be committed to you with my whole heart. I pray that you would send into my life those who can help me, or places where I can find accurate information about You. Please preserve me and help me grow so that I can be entirely committed to you. In the name of Jesus, Amen.

Here are some verses in the Bible that demonstrate that God responds to those who are committed with their whole heart.

(Psa 9:1 KJV) To the chief Musician upon Muthlabben, A Psalm of David. I will praise thee, O LORD with my whole heart ; I will show forth all thy marvellous works.

(Psa 111:1 KJV) Praise ye the LORD. I will praise the LORD with my whole heart , in the assembly of the upright, and in the congregation.

(Psa 119:2 KJV) Blessed are they that keep his testimonies, and that seek him with my whole heart .

(Psa 119:10 KJV) With my whole heart have I sought thee: O let me not wander from thy commandments.

(Psa 119:34 KJV) Give me understanding, and I shall keep thy law; yea, I shall observe with my whole heart .

(Psa 119:58 KJV) I entreated thy favour with my whole heart : be merciful unto me according to thy word.

(Psa 119:69 KJV) The proud have forged a lie against me: but I will keep thy precepts with my whole heart .

(Psa 119:145 KJV) KOPH. I cried with my whole heart ; hear me, O LORD: I will keep thy statutes.

(Psa 138:1 KJV) A Psalm of David. I will praise thee with my whole heart : before the gods will I sing praise unto thee.

(Isa 1:5 KJV) Why should ye be stricken any more? ye will revolt more and more: the whole head is sick, and the whole heart faint.

(Jer 3:10 KJV) And yet for all this her treacherous sister Judah hath not turned unto me *with her whole heart* , but feignedly, saith the LORD.

(Jer 24:7 KJV) And I will give them an heart to know me, that I am the LORD: and they shall be my people, and I will be their God: for they shall return unto me with their whole heart .

(Jer 32:41 KJV) Yea, I will rejoice over them to do them good, and I will plant them in this land assuredly with my whole heart and with my whole soul.

I Peter 3:15 But sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear:

II Timothy 2: 15 Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.

**Christian Conversions - According to the Bible -
Can NEVER be forced .**

**Any Conversion to Christianity which would be
"Forced" would NOT be recognized by God. It is in
His True and KIND nature, that those who come to
Him and choose to believe in Him, must come to
Him OF THEIR OWN FREE WILL .**

**Don't Let anyone tell you that Christians support
Forced Conversions.**

That is False. True Christianity is NEVER forced.

Core Universal Rights

The right to believe, to worship and witness

The right to change one's belief or religion

**The right to join together and express one's
belief**

PROPHECY, THE END of DAYS, and the WORLD in the Next Few Years.

What you may need to know

There is much talk these days in the Islamic world about the Time of Jacob, also known as the End Times or the End of Days¹.

The records of Christianity and the records of Islam both seem to speak about the End Times. But the records of the Old and New Testaments have a record in the area of prophecy of events that are predicted to occur hundreds of years before they happen, and that record is 100% accurate.

According to Christianity, in order for a prophet or a writer or an author to truly be a prophet of God, that individual must be 100% correct 100% of the time.

This standard is applied to the Old and New Testaments (the Bible), and the verdict is that the Bible is 100% accurate, 100% of the time. History and Archeology confirms this, for those with the patience And courage to seek truth and accuracy.

What has been done sometimes in the name of Christianity, is not always good. But true Christians and Christian examples remain strong, solid and encouraging. True Christians have nothing to regret

nor be ashamed of. Offereing help to others is not wrong.

There are many perspectives on the return of Jesus Christ. The New Testaments seems to predict the return of Two Messiahs BOTH of whom both claim to be Jesus Christ.

The first Messiah who returns to help those who believe in Him actually does not come to Earth. His feet do NOT touch Jerusalem at that point in time. That first Messiah calls his followers (Christ-followers) to Him, and they are caught up or meet Jesus Christ in the air, where their time with God starts at that moment.

The second Messiah is the one who announces that "He" is the one who has returned to Earth to establish His Kingdom. He establishes a Temple in the location of the Dome of the Rock [Temple Mount] in Jerusalem, also re-institutes the jewish sacrifices of the Old Testament, and proclaims that He is going to rule on Earth. Only this Messiah who will call himself "Christ" will be a false Messiah, in other words the False Christ, the Wrong Christ.

During this time, Christians believe that they are to continue to be kind to their friends and neighbors, whether those neighbors and friends are Christians or Moslems or Hindus or anything else. This remains true in the End Times.

In the End Times according to Christianity, Christians are mostly the observers of the greatness of God, explaining to those who want to know, what is taking place in the world and why these things are happening.

In every generation of humans, there are many who claim that they WANT to live in a world without God. For that reason , God is going to give them what they want . Those people will have **1)** a world without God, but where **2)** a false Messiah arrives claiming to be Christ, and only an understanding of accurate Christianity will be able to help and show those people how to have Eternal Life.

The false Messiah comes onto the world stage and exercises power and dominion [over the entire world], ruling from the geographic location of the Ancient Roman Empire.

The false Messiah (obviously) denies that he is false, and institutes a system of global economic domination of a global economic system of money.

That money is a “symbolic” currency. As Christians today understand this, the currency of the False messiah is not based on Gold or Silver.

The currency that the False messiah establishes is “cashless”. It does not require paper currency. In fact, the new currency will be global, and it is expected to be cashless, without actual currency.

But it will be based on banking principles in the West, and this False Messiah will cause those who are Jewish to believe that their Messiah has returned. Like much of the rest of the world, many will be deceived by the False Messiah who will accomplish many miracles and will institute his system of global economic domination.

The False Messiah will cause that the entire world and governmental structure will cause the implementation of his false economic system of currency.

That economic system is a system of global dominance and global slavery. The global bankers will endorse this plan, believing that they will reap even greater profits than they currently do based on their system of unjust usury.

This global currency will depend on computers to work, and computers will be used to keep records of all economic transactions all over the world. This will be a closed economic system, one that can only be used by those who have accepted the false currency of the False Messiah.

The False Messiah will cause each person to be obligated to accept to use the new currency, and each individual will be required to give homage, or attention, or reverence or adoration or some kind of worship, or allegiance or loyalty to the false messiah, in order to be able to use the new cashless currency.

The new cashless currency will have one feature that those "who have wisdom" will recognize: the new

cashless system in order to be used will require each human to have a particular mark or “identifier” or system of individual identification for each and every single separate person on the planet.

That may seem impossible. But even now, there are millions and billions of computer records that are kept on the populations of all nations that are already using modern banking. Therefore it is not difficult to understand that keeping track of 7 billion humans around the world is not anything that is difficult, even at this moment.

This system may seem impossible to establish especially for those not familiar with the details of power inside the European Union or the West. But then if all of this is only fiction, then it should not harm anyone to read this, and then prove many years from now that all of these concerns were false.

The new cashless system will incorporate a number within itself, as part of its numbering system. That number has been identified and predicted for two thousand years: it is the number “six hundred and sixty six” or 666.

That may seem impossible, but actually this number is already used as a primary tracking number within the computer inventory systems of the world, long before you have read these few pages.

The number is already incorporated in almost all goods and products that are sold around the world: the

number is within something called the Bar Code that can be found on all products for sale around the world.

Please remember that in order for all of this to be significant, it must be part of an economic system that requires each human to receive or accept their own numbering on their right hand or their forehead. The mark could be visible, but it is likely to be invisible to the eyes, but visible to machines, scanners and computers.

This bar code has a formal name: it is called the UPC or Universal Product Code.

An individual UPC number is assigned to each physical product that is sold on this planet. The UPC or Universal Product Code already does incorporate that number 666 in all products.

The lines [vertical lines] and the spacing between them, and the lines themselves, their own symmetry determine the numbers and how those lines [the UPC bar code] are read or scanned by the computers used today.

The UPC has 666 built within it, and it is simply the two long lines on the **left** of the bar code, the two long lines on the **right** of the bar code, and the two long lines in the **middle** of the bar code. The two long lines on the left are read by computers and scanners as the number “six” [6], and so are the two long lines in the middle and the right side. Together, they form a part of the bar code that in fact is 6 - 6 - 6 or six hundred and sixty six.

Well it will not take long for some to dispute this. Even some theologians have taken to dispute the disclosure of the number 666, suggesting instead that the correct number to watch for prophetically is not 666 but 616.

That is simply foolishness and a distraction. When this economic system is implemented, one of the signs that will accompany this will be the leaders of all faiths and all religions who will falsely state that there is no problem and no risk in accepting the mark of the slave, the mark of those who accept to worship the False Messiah.

These events were discussed a long time ago in the Old Testament book of Daniel, and in the Final and last book of the New Testament which is also called the Revelation of the Apostle Saint John, or simply "Revelation".

The Apostle John was the last living apostle of Jesus Christ. He lived until around the year 95 A.D. and he is the one who taught the early church and the early Christians which books of the Bible were written by his fellow Apostles (and remember he wrote five books of the New Testament himself, the gospel of John, the small Epistles of 1 John, 2 John and 3 John, and the book of Revelation), and could be used and trusted.

The early Christians knew which books were to be included in the Bible and which books were not.

A modern book has explained much of this. It was simply called “ *Jesus is coming* ” and was written by W.E.B Blackstone.

It is easy to dismiss Christians as zionists. (Not all Christians are zionists in anycase). [and obviously, being pro-jewish is NOT the same thing as being in favor of the official government of israel. And one can be a Christian and desire good for **both** Jews and Arabs]. But Christian Zionists are not perceived friends of the jews when they are warning the Jews, even about their Jewish state, that the Messiah who comes to tell them that he is their Messiah, will be the False Messiah.

The Ancient Book of Daniel is in the Old Testament. It must be read alongside the New Testament book of Revelation, in order to give understanding to those who want to understand prophecy and the events predicted in the End Times or the End of this Age.

Christians understand that God is the one who is God, and He brings about the End Times because the planet does not belong to itself. The planet does not belong to Humans, or to the false [demonic] beings who pretend to come from other planets.

The planet belongs to God and He is the one who causes everyone rich and poor, to understand through the events in the End of Days, that God is serious about being God, and humans do not have much time to get their own life in order, and to give an account to God who is going to return and require that account of each Human, on a personal and individual basis.

That task is so impossible to understand that all that humans can do is understand and come to God, with the understanding that God may or may not require their sacrifice, but He does require those who seek Him to read and understand and follow the words and doctrines of Jesus Christ as explained in the New Testament. [The Gospel of John is a good place to start].

All those who have come before can do, is leave a few things around, for those who will be left to try to understand these events in a very short period of time.

The literal understanding of the Times of the End is that they will last seven years, and that much of humanity will perish during that time through a variety of catastrophes and disasters, all of which God refuses to stop for a planet that has been saying that they do not need Him anymore.

If they do not need Him, then they should not complain when these events occur. If they Do need God, then they should be honest enough to admit this, try to find God, pray to find God and that they will not be deceived and that God would help them to find Him.

The economic system that requires a mark may have a different formulation for the number 666. It may stay the same as it is now, or it may change. But at this current time, no one is [yet] required to have this mark personally on their mark or forehead, though if the dollar dies or is replaced by a new currency, the new currency may be the one that is either an interim

currency, or the new currency of the mark, to be used only by those who accepted to be marked [electronically branded], so they can then use their mark along with the mark of the new economic system.

A “beast” is a monster, but one that at the same time is usually both 1) ferocious and \ 2) evil in addition to being overpowering and strong.

The new economic system will be ferocious and overpowering. It will be directed by the False Messiah and the Beast. (There are 3 Evil guys described in the book of Revelation). The economic system using the mark, becomes the “mark of the beast”, because of two factors:

- 1) the one who runs and directs the system is a beast who is ruled by Evil and by Satan
- 2) the economic system of the mark of the beast takes on those characteristics of the beast also.

[the system for those who refuse to go along will not be kind nor tolerant, but more likely a combination of the worst of the roman empire, the worst of stalinist soviet communist USSR, and the worst of the the time under Hitler.]

It will be impossible to buy anything without the mark of the beast. Most likely, it may start out as optional and quickly become mandatory. As soon as the economic mark will be made mandatory, it will become a crime of life or death to try to conduct economic transactions without the official government

permission, from the millions and millions of people who have foolishly already decided to consent to accept the mark. It will also be a capital crime to help or assist anyone who would refuse to accept the mark. Therefore the system of the beast will prevent neutrality: it will prevent people from having the choice of being able to “not make a choice”. For that reason, all humans will chose, and then God will classify each person according to the choice that they have made, that choice having Eternal consequences.

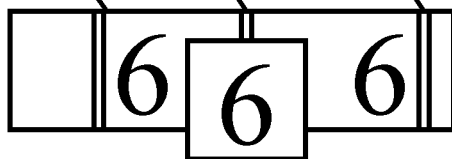
You can be assured that there will be billion dollar contracts by public relations firms to convince you that accepting your individual mark on your right hand or forehead will help you, will save civilization, will help mother earth, will help us all work collectively, will allow to work, and oh yes, would allow you, incidentally to be able to buy food to eat.

The book of Revelation says those who accept the mark undergo a “deception”, the implication being that those who accept the mark are spiritually deceived into acceptance of the upside-down universe: where evil is viewed as good, and good is viewed as evil. At that point, the new Messiah would be perceived as real and genuine by those who have accepted the mark, until later on when they will realize that they have been deceived, but at that point it will be impossible for them to change their mind or their commitment to the false Messiah, and this would have Eternal Consequences for them. The time to decide therefore is before that time. Now would probably be a good time, in case these things matter to you, who are reading this.

ISBN



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Individual
Human Branding

بسم الله الرحمن الرحيم

الحمد لله

الحمد لله الذي هدانا لهذا

ما كنا لنهتدي لولا

death that Jesus Christ paid the price for. (otherwise, sin would be more powerful than Jesus Christ – which is not true).

Sometimes, People have trouble believing in Jesus Christ because of two extremes:

First the extreme that they are *not* sinners (usually, this means that a person has not committed a "serious" sin, such as "murder", but God says that all sins separates us from God , even supposedly-small sins. We – as humans – tend to evaluate sin into more serious and less serious categories, because we do not understand just how serious "small" sin is).

Since we are all sinners, we all have a need for God, in order to have eternal salvation.

Second the extreme that they are *not good enough* for Jesus Christ to save them. This is basically done by those who reject the Free offer of Salvation by Christ Jesus because those people are -literally – unwilling

اسماء اسفار العهد الجديد وعدد اصحابها

٦	•	•	•	١ تيموثاوس	٢٨	•	•	اصحاحاته	انجيل متى
٤	•	•	•	٢ تيموثاوس	١٦	•	•	"	انجيل مرقس
٢	•	•	•	تيطس	٢٤	•	•	"	انجيل لوقا
١	•	•	•	فليمون	٢١	•	•	"	انجيل يوحنا
١٢	•	•	•	العبرانيين	٢٨	•	•	"	اعمال الرسل
٥	•	•	•	يعقوب	١٦	•	•	"	رومية
٥	•	•	•	١ بطرس	١٦	•	•	"	١ كورنثوس
٢	•	•	•	٢ بطرس	١٢	•	•	"	٢ كورنثوس
٥	•	•	•	١ يوحنا	٦	•	•	"	غلاطية
١	•	•	•	٢ يوحنا	٦	•	•	"	افسس
١	•	•	•	٢ يوحنا	٤	•	•	"	فيلبي
١	•	•	•	يهوذا	٤	•	•	"	كولوسي
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				وجميعها سبعة وعشرون مدوناً	٢	•	•	"	٢ تسالونيكي

انجيل متى

الاصحاح الاول

١. كتاب ميلاد يسوع المسيح ابن داود ابن ابراهيم* ٢. ابراهيم ولد اسحق. واسحق ولد يعقوب. ويعقوب ولد يهوذا واخوته. ٣. ويهوذا ولد فارص وزارج من ثامار. وفارص ولد حصرون. وحصرون ولد ارام. ٤. وارام ولد عميناداب. وعميناداب ولد نحشون. ونحشون ولد سلمون. ٥. وسلمون ولد بوعز من راحاب. وبوعز ولد عويد من راعوث. وعويد ولد يسي. ٦. ويسي ولد داود الملك. وداود الملك ولد سليمان من التي لاوريا. ٧. وسليمان ولد رحبعام. ورحبعام ولد اييا. واييا ولد آسا. ٨. وآسا ولد يوشافاط. ويوشافاط ولد يورام. ويورام ولد عزريّا. ٩. وعزريّا ولد يوثام. ويوثام ولد احاز. واحاز ولد حزقيا. ١٠. وحزقيا ولد منسي. ومنسي ولد آمون. وآمون ولد يوشيا. ١١. ويوشيا ولد يكنيا واخوته عند سي بابل. ١٢. وبعد سي بابل يكنيا ولد شالتيئيل. وشالتيئيل ولد زربابل. ١٣. وزربابل ولد ايهود. واييهود ولد اليقيم. والياقيم ولد عازور. ١٤. وعازور ولد صادق. وسادوق ولد اخيم. واخيم ولد اليود. ١٥. واليود ولد اليعازر. واليعازر ولد متان. ومتان ولد يعقوب. ١٦. ويعقوب ولد يوسف رجل مريم التي ولد منها يسوع الذي يدعى المسيح* ١٧. فجميع الاجيال من ابراهيم الى داود اربعة عشر جيلاً. ومن داود الى سي بابل اربعة عشر جيلاً. ومن سي بابل الى المسيح اربعة عشر جيلاً.

١٨. اما ولادة يسوع المسيح فكانت هكذا. لما كانت مريم امه مخطوبة ليوسف قبل ان يجتمعا وجدت حبل من الروح القدس* ١٩. فيوسف رجّاه اذ كان باراً ولم يشأ ان يشهرها اراد تخليتها سراً* ٢٠. ولكن فيما هو متفكر في هذه الامور اذا ملاك الرب قد ظهر له في حلم قائلاً يا يوسف ابن داود لا تخف ان تأخذ مريم امرأتك. لان الذي حبل به فيها هو من الروح القدس. ٢١. فستلد ابناً وتدعوا اسمه يسوع. لانه يخلص شعبه من خطايهم* ٢٢. وهذا كله كان لكي يتم ما قيل من الرب بالنبى القائل. ٢٣. هوذا العذراء تحبل وتلد ابناً ويدعون اسمه عمانوئيل الذي تفسيره الله معنا.

٢٤. فلما استيقظ يوسف من النوم فعل كما امره ملاك الرب واخذ امرأته* ٢٥. ولم يعرفها حتى ولدت ابنها البكر. ودعا اسمه يسوع.

الاصحاح الثاني

١. ولما ولد يسوع في بيت لحم اليهودية في أيام هيرودس الملك اذا مجوس من المشرق قد

کتاب
پیمان تازه
خداوند وراننده ما
عیسی مسیح
که از لسان اصلی یونانی
به فارسی
ترجمه کرده
افضل الفضلا المسیحیّه
هنری مارتن کشیس انگلیسی ایست

که در دار السلطنت لندن محروسه
باعانت مجمع مشهور به بیبل سوسیٲتی
کرت سٲم بدار الطباعه بنده کمترین رچارد واطس
انگلیسی مطبوع کردید

۱۸۳۷

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Scofield had a mind of his own. He was not afraid to study the Word of God, and to find out what it actually said.

That upset some people in his day. That also upsets some people today.

Scofield proclaimed that God actually existed, God actually loved people, God's promises could be trusted, the Bible was accurate, and that prophecies predicted would occur. Maybe to have faith in those things now...is not so hard. Scofield believed in the importance of the Jewish people. Whatever their role is in the final days, it is up to them to understand this. Christians should encourage and offer help when possible. Scofield reminded Christians of the importance of being Pro-Israel and Pro-Justice, at the time when Many parts of Europe did not yet even have democracies. Many were still monarchies. [The views attributed to Scofield were laid out EARLIER in the book [Jesus is Coming](#), by Blackstone ([Free PDF Online](#)) which actually DID explain the Rapture, (ascension) and documented its coming occurrence, not in secret but the standard Rapture view written *in the* 1800s - from the Bible, page after page, verse after verse - see for yourself.].

But Scofield wrote about the importance and legitimacy of Israel, and of the State of Israel, **before** it was re-founded in 1948, as the Bible predicted. When Scofield released this edition, it was only 1917. At that time, World War I was over, World War II had not begun, and the British monarchy was in the process of giving 79% of the Palestine Mandate [promised to Israel] over to the Arabs, which would result in the formation of Jordan, on land promised to Israel. The next Palestinian state (being formed now), will be in the actual Biblical area of Judea, Samaria and Galilee.

Scofield upset people because he believed in the Rapture, and because he believed in the ability of Christians to interpret the Bible **for themselves** with the help of the Holy Spirit. Whatever you believe about the Bible, **You** are responsible for that. So it is important to know what to believe for sure. No one is going to get a pass or be excused, because "I believed it because my bishop told me". Scofield's perspective meant that there was no need for a hierarchy of priests or Cardinals to insist on their "official" interpretation of the Holy Scriptures. Of course, the Roman Church still has a view of the End Times, which favors its princes. It sees itself on earth, navigating through challenging times, helping a "Christ" who is likely to be on the side of forcing all mankind to take the mark on their right hand or forehead, which is Biblically warned against.

The Roman Catholic view of the End Times is one of cooperation with the Globalist super-state. Islam affirms its past worldview often that it may erase Jews and those who do not submit to the Zone-of-Islam. Others religions also have views. They cannot all be right. And they cannot all be reconciled. Only one will be accurate and correct. Those who seek truth and God with **all their Heart**, and ask God to help them, will find it. Scofield did not work by himself. He had the help of other men of God, several of whom were scholars and heads of Seminaries. These days, **few** seminaries advocate an actual rapture, or taking the Bible *literally*, even when it can save their soul. Seminaries have given in to the politics of the dollar, and have much too much at stake in academics, funding, and scholarships. These snares often prevent truth seeking. Be sure that you do not allow yourself, to substitute comfort, for truth.

